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THE INDIVIDUAL. 1895

A Baccalaureate Address delivered to the graduating class of the Ohio State University, Sunday evening, June 9, 1895.

A man's career of action, like the path of a planet, is the result-
ant of centripetal ^{fug} and centrifugal ^{pet} forces. The centripetal ~~force~~ be-
longs to him as an individual; the centrifugal ^{force} belongs to him as a mem-
ber of society.

Begin The individual ^{and} was not meant to be, and can not be, purely individu-
al. He is bound up with others. He belongs to the family, to the com-
munity, to the state, to society. [He is a member.] He has relations
which he can not dissolve; and these relations are like living nerves,
along which flow and reflow the tides of social life. [Through them
goes forth from him a stream of energy drawn from the reservoirs of his
nature. Through them also return streams of energy from those around
him, stimulating or repressing or modifying his inner activities. He
is subject to ceaseless drafts, ^{upon his force} and he is subject to the ceaseless play
of forces from without. There is taken from him that which he has, and
there is given to him that which he has not. Forever he gives; forever
he receives.]

This connection of the individual with ^{the} social body is essential to
his proper realization of himself. [In order to discover and possess
the heights and depths and breadths of his ^{own} nature and ^{in order} to attain a lofty
and characteristic personality, he must be a member of society; for char-
acter can be developed to the fullness of its strength and moulded to
the perfection of its beauty, only amid the [complicated] activities of a
highly organized social state.] There are hungers in ^{man} him that can nev-
er be appeased except at the storehouses of human thought and human sen-

timent. There are thirsts in him that can never be slaked except at the fountains of human trust and human affection. ^Y His own richest treasures are evoked and His own deepest springs are unsealed only at the magic touch of kindred souls. It is only in association with his fellows that he can find the field for the use and completion of his powers. ^{the men} ^{own} [It is only through contact and interaction with them that he can attain the ends of his nature.]

But it is no less true that in order to become his highest self a man must defend and preserve his individuality. [To fulfill her destiny a ship must ride the ocean; but it is equally necessary that the ocean should not engulf the ship.] There is a tendency ⁱⁿ ^{swallowing up} association to obliterate ^{all the characteristic qualities in men} ^{characteristics} and to reduce ^{the men} men to uniformity. [Idiosyncrasies are apt to be uncomfortable, ^{to other people} and therefore to meet with opposition. Those who are hindered or discomposed by them are sure to array themselves against ^{their possessor} ^{fully and a little stubbornly} him, and unless he is strong, he ^{is naturally} represses himself. His personal freedom is restrained. His individuality wanes.] The first commandment of the world is, "Thou shalt not be unlike." Society subtly and steadily effaces the stronger and bolder lines of individual character and ~~robs~~ ^{robs the man of his individual}

~~the~~ prerogatives and functions, ~~of the individual~~. [Directly and indirectly, purposely and without purpose,] the sphere of the individual man grows narrower and narrower, while the sphere of the consolidated man, ^{i.e. of government & society,} grows wider and wider.

In our day the social [or tangential] force, which tends to sweep the individual from his center, has been rapidly gaining strength. [I recognize the counter movements, such as labor laws, the extension of suffrage, the diffusion of education, the emancipation of slaves, the emancipation of woman. But these currents, momentous as they are, are limited and superficial compared with those deep and pervasive tides which are bearing us so swiftly in the opposite course.]

The solidifying power of society has been reinforced within the present century by ^{three} ~~two~~ conspicuous facts. The first is the growth of the scientific spirit. [No other intellectual tendency has so characterized ^{is} the period as the extension of the scientific conception of the world.] It has been shown that natural law prevails throughout a much wider domain than could once have been believed. What was formerly ascribed to chance or to special interpositions of Providence is now conceived as the result of unalterable physical causes. Disease is no longer regarded either as an accident or as a direct visitation of God, but as the necessary consequence of certain ^{hereditary} ~~antecedent~~ conditions. ^{By many} Crime is no longer regarded as [in all cases] a free choice of evil, but as being ^{According to this view taken in its full scope,} [often] the inevitable outgrowth of heredity and environment. Every man is what he is and does what he does through the compulsion of antecedent and attendant circumstances, and therefore he can not be or do otherwise; ^{His} modes of action, of speech, of thought, and of feeling

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serve only the flow of the blended stream. [As Mr. Pearson^{has} said in his book on "National Life and Character," "What the State does, and does admirably in its way, tends almost entirely to make its citizens more perfect parts of the political machine."]

The third fact which has contributed to strengthen the gravitating power of society, is ^{the} revolution of industrial methods. Workingmen have become subject to an extended and complex mechanical order which binds them helplessly together. What one does all must do. They work and prosper, or strike and starve, as one. ^{The individual} ~~Each~~ man is only a fragment, — a member of a union, an employe of a factory. The corporation, the trust, the trade-union, absorbs him.

The effect is obvious and certain. The manly quality of courage that comes of independence, and the energy of character that comes of rational and healthy competition, can not survive the leveling and deadening influence of a system in which the State provides for every man ^{or in} ~~and~~ ^{which} the trust and the union reduce every man to industrial equality. Allow ^{it} to go on to its natural end, such a system ^{would} ~~will~~ culminate in militarism. Militarism says: "Put on your uniform and take your place in the ranks. Move as your company moves. ^{When militarism prevails, if it ever does,} Do as you are commanded." Under its dictation, expressed or silent, every babe will be dressed like every other babe; he will ride in a cab like ^{all} other cabs; he will be taught to behave, to speak, to think, to feel, to desire, to will, after the prescribed forms. At ^{school} ~~six~~ he will be sent to school; and there he must study what others study, at the same time and in the same way, ^{that others do.} He will march with them to the recitation; he will receive the same instruction ^{that they} receive; he will march with them back to his seat; and forth

again to ^{his home} the street. He belongs to his class; the class belongs to the school. The school ^{will be} everything; [the child ^{will be} nothing.] The class ^{will} move forward from grade to grade and from school to school, till at length it graduates with "'95, Columbus High School", or "Ohio State University," or "Harvard," indelibly stamped on each member-- one of the lot.

→ The church says: "Believe what I teach. Think as the fathers thought." The political party says: "Vote the ticket. Keep step. Curse the ^{Independent} Mugwump." The employer says: "Stand at this machine. Take what comes to you; ^{put} ~~pass~~ it through your machine, and pass it to the next man, Be a machine." Society says: "Get a dress suit. [Wear tooth-pick shoes.] Or, if you belong to the other sex, wear ^{an enormous hat} [balloon sleeves] and plenty of laces and ribbons. Whichever your sex, be sure that you ^{dress as other people dress;} look as other people look, and do as other people do." Thus from every quarter it is dinned into our ears that we are to sink ourselves in the crowd and move with the procession. [And most men ^{whisper with awe} cry, "This voice, which speaks to us in so many tongues, is none other but the voice of God."

[Let us obey.]

It is the voice of the Devil!

On the contrary, let us rebel.

My message to you is, Keep your

individuality alive in you. [Be true to your best selves.] Nourish the spark of difference in you as God's own gift. It is a bit of elemental fire, and may yet, please God, consume much dross and purify much gold. ^{P. 7}

It is true, as Aristotle said, that man is a political animal. But was not Aristotle carried away by his abstract reasoning when he said, "The state is by nature prior to the individual, since the whole is of necessity prior to the part?" Do we not know that the contrary is true?-- that the individual was, and must have been, first? The state grew; and

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and socially
are the product of physiological and physical factors which he has no
free power to eliminate or even to modify.

By an easy step the same view is applied to history. We are assured that the events which have marked the course of nations were the natural and inevitable fruit of preceding events, and that the great men who achieved those events were themselves but the creation of the times in which they lived and of the times before they lived. Instead of moulding the epoch they were moulded by the epoch. They were fitted to their places by the silent, invisible, impersonal Workman who has ordained all things and has cast the universe in a system and a course of movement from which there is no variableness, ^{neither} or shadow of turning.

As a ^{men who adopt}
The natural result of such an opinion, ~~is that~~ ^{men} feel that they are but parts of a ^{gigantic} huge machine, having no power of independent action and therefore bearing no individual responsibility.

Another influence which has emphasized the importance of society as compared with ^{that of} the individual, is the wide attention that has been given of late to the study and discussion of social subjects. The new weight attached to the relations existing among men, the supremacy assigned to the interests of society, ^{and} the progress of socialistic ideas, have tended to minify the individual and to magnify the mass. If some of the theories of socialism were realized, ~~the drops of humanity would~~ // ~~coalesce and we should see that the flow of the blooded stream.~~ ^{individual} the man would have no rights but such as society might see fit to allow him; he would have no duties but those which society might see fit to assign him; his conduct and his happiness must conform to the standards which society might see fit to set up. The drops ^{the individuals,} would coalesce, and we should ob-

Study thy deepest, holiest, most absorbing desire. There is thy power and there stands foreshadowed thy true destiny.

I add, "Be true," wrote Schiller, "to the dream of thy youth." [^] Thy highest duty, thine only duty, is to make that dream a reality. That is thy commission, delivered to thee in the holy Mount; and ^{sole} thy business in this world is to fulfill it. Take thy station like a soldier and hero. Thy happiness and thy glory lie there. Failure and bitterness, if thou be false; joy and blessedness, in whatever world, if thou be true. Thine aspiration is thy call, thy destiny, and ^{thine} ~~thy~~ everlasting reward. [To obey it is the first step toward the wise and complete fulfillment of thy *life.*]

The fault with us is that we put ^{so} ~~too~~ little faith in these divine up-reachings. ^{Why should} We suffer the celestial vision to fade, and ^{ourselves} ~~are~~ content with ^{candle-light or even with} the light of common day. ^{Why should} We suffer ~~the noise of the street to~~ ~~draw~~ that exalted strain which speaks only to the purest part of our being *to be drowned by the noise of the street?*

^{should be} [A man ~~is~~ like a tree. The growth of ~~the~~ tree is a continual rising. ^{year after year} Steadily the young plumule pushes its way up toward the world of ^{infinite} boundless light, and ^{then} it stretches up and up till it reaches its destined height. It has one central aspiring stem which leads the way and points unfalteringly toward the zenith. All the season through it reaches forth toward ^{the skies,} ~~heavens,~~ climbing with unwearied pains the viewless ladders of the air,

And why are all its leaves spread out to ~~Heaven?~~ ^{Heaven?} It puts forth all

the surface it can produce millions of leaves with billions of open pores. The crude sap flows up from the roots, gathering undigested material as it goes and distributing itself at length to the outspread leaves. Here it meets with draughts from the invisible ocean of light and air, and is mixed with celestial leaven. Thus transformed into a food of life, it returns to feed and build up the substance below. The plant can not grow, it can not live, without this element from the ethereal world. Shut away from the sun, imprisoned from the air, it must famish and die.

And man has caught the spirit of Nature. His topmost faculty, his spiritual intuition, points eternally upward, and every lower faculty ^{should} imitates and sustains it. They ^{should ever} draw over from above the light and influence which feed and refine them. [In the cathedral, some one has said,—man's noblest embodiment of himself in a foreign material form,—that in which he has most adequately expressed his noblest sentiment,--- in this magnificent production of his genius, he symbolizes the heavenward aspiration of his soul. Aspiration breathes in the arch, the gable, the ⁱⁿ pinnacle, and, over all, ^{in the} the massive tower and the lofty spire.]

"A spark disturbs our clod? A fire burns in our breasts; a light glows upon our sight; and we can not be still. Will you quench that celestial spark? Nay; feed it; fan it into flame. Swing it in the spire-light of your nature and let it shine forth, a beacon light to men. It will shed a divine halo over you. It will send out a radiance that ^{shall} arouse and gladden many slumbering eyes. And when you are gone, its splendors will linger long in the horizon, giving cheer and courage to men who are ready to faint. P. 12.

[Voices haunt us like those which called the fair maid of Domremy.

They summon us to higher thoughts, to higher attainments, to higher modes of action. Shall we refuse to hear them? Nay; let us bend our ears

and hush all other sounds, that we may lose ^{not their} ~~the~~ slightest ~~tone or~~ accent.

Though it were but the voice of the soul ^{itself} echoing from the stars, [be-

lieve me,] the voice of the soul ^{believe me.} is the voice of God.] P.

That one's individuality may be kept ~~free~~ free and whole, a necessary condition is self-direction. The soul should be an autonomy.

For this it is qualified by its regal powers of judgment, conscience and will. At the head of this hierarchy, the rightful monarch of the in-

^{dividual} Her life, is the judgment, or rational faculty. ^{the powers} It all ^{others} serve.

Perception and memory furnish material for its use. Comparison and reflection mature and combine these materials and reveal their signifi-

cance. Intuition discovers for it the foundations of ^{thought} reason-- the orig-

inal premises of all argument, ^{Imagination,} and with her eagle pinion, cleaves for it a pathway through the clouds, [to the empyrean.] The emotional nature

^{it} prompts to decision. Conscience demands right decision, and [accordant]

action, ^{accordant with right decision.} The will determines to obedience or disobedience. Thus the whole mind is tributary to ^{or dependent on} this high judicial authority ^{its} whose function

it is to decide what is true and what is false, what is prudent and what is imprudent, what is right and what is wrong. Individual judgment is

de jure the supreme arbiter and guide of human life. ^{P/B} [It is "the crisis of this world."

every by XXX. ~~It may be taken XXX for the fact that the~~ ~~Let every man be fully persuaded to~~ ~~his own judgment~~ ~~human judgment.~~

Great pains have sometimes been taken to discredit reason. It is said ^{to be} [that she is] quite inadequate to the task of piloting the human bark across a sea so full of rocks and shoals as this sea of life is. And so men have sought ~~diligently to find~~ some infallible authority which might be set up as a guide for reason herself. For a thousand years that authority was supposed, almost without question, to be the christian church. But in the Reformation a large part of the Western world broke with Rome, and it became forever impossible for Protestants to believe in her as the ^{guide} ~~inerrant church~~. [The great body of Protestants deny this prerogative to every church, however clearly, or even strenuously, they may by implication assert it for their own.] But the Reformation by no means set the mind free from the delusion that it must somewhere have an infallible authority. Having dethroned the church, it immediately enthroned the bible. [Chillingworth, who has been pronounced the most acute logician of his age, expressed what was accepted as the all but universal sentiment of the Protestant church, when he said that no church is infallible, and that the bible, the whole bible, and nothing but the bible, is the religion of Protestants. But Chillingworth affirmed also the right of private judgment. The Protestant theory is that every man is his own interpreter of the bible. That is to say, man, being ~~being~~ ignorant and uncertain, needs an infallible guide; but the meaning and consequence of what the guide directs are to be determined by each man for himself. Is not each man, then, his own final authority?

But go back a step. Who or what decides that the bible is infalli

ble? The church? That is to go over to Rome again and make the

church the final authority; ^{for} ~~and~~ unless she is ^{herself} infallible how can her declaration establish the infallibility of anything else? Or, do you say that reason shows the bible to be infallible? That is to make reason the final authority; and unless it is infallible, how can its declaration establish the infallibility of anything else?

On what, then, must an intelligent faith in the bible rest? On the evidence presented. Such a faith must be an act of judgment.

That is, we are forced back at last upon our own rational nature.

7/14/94 I do not see any exception to the statement that ^{individual judgment} ~~reason~~ is the supreme arbiter and guide of life. Its range is as wide as the varied and multiplied interests of men. It deals with the most trivial concerns that belong to the passing moment, and with the most stupendous affairs that ever engage the human mind. (To refuse to judge is itself a judgment. Neglect is decision.)

In all their approvings and condemnings men ^{this tribunal.} do not fail to make their last appeal to ~~reason~~. Whatever other standard ^{men} ~~they~~ may attempt to set up, they can vindicate it only by argument, and all ^{real} argument addresses itself to ^{the judgment. The judgment} ~~reason~~. ~~Reason~~, therefore, is the ultimate standard, by which all other standards are themselves to be judged. It is the

standard of standards. ^{Let every man be fully persuaded in his} ~~own mind.~~

Shall we never accept the judgment of another? Often. We should always do so when we have good reason for believing it to be better than our own; as that of a physician in case of sickness or that of an attorney in matters of law. But even then our own judgment must approve

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Dr Edward Caird in his "Ages" says:-

[The principle of Freedom, as it was first asserted in the Reformation, involved an opposition of the inner to the outer life of man, of conscience to external authority, of the individual as self-determined in all his thought and action to all the influences by which he is, or might be, influenced from without.] In thrusting aside the ~~Church~~ ^{Church} claim of the Church to place itself between the individual and God, Luther had proclaimed the emancipation of men not only from the leading-strings of the Church, but, in effect, from all external authority whatever, and even, in a sense, from all merely external teaching or revelation of the truth. x x x If the true knowledge of God be that which comes through the inner witness of the Spirit, no other truth can ultimately be accepted in a different way. If the divine law, to which alone absolute submission is due, is revealed by an inward voice which is one with the voice of our own conscience, no other lawful rule and authority can be merely external. x x x We can not recognize as just any command in obeying which we are not obeying our better self. Ps. 17, 18.

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'In ancient times', ^{14³/₄} says Professor
Woodrow Wilson in 'The State', the
individual had no standing as a-
gainst the State. 'Society was the re-
sult'; 'the man existed for Society'.
'Christianity gave each man a mag-
istracy over himself by insisting on
his personal, individual responsibil-
ity to God. For right living, at any
rate, each man was to have his own
conscience as a guide. In this deepest
matter there must be for the Christian
an individuality which no claim of the
State could rightfully be suffered to in-
fringe'

'Then [i.e. in the middle ages] arose Luther
to reiterate the almost forgotten truths
of the individuality of man's conscience,
the right of individual judgment. Ere
long the new thoughts had penetrated
to the mass of the people. [To p. ¹³14]

the judgment
 "Is not ~~some~~ fallible?" It certainly is. Many of its decisions

are at fault. The number of them that is absolutely correct, is, I suppose, exceedingly small. It makes mistakes from lack of knowledge,

from prejudice, and from incurable limitations of power. Its information is seldom complete. It is seldom free from bias. And there are problems too deep for its plummet--mysteries too dark for its earth-

lit lantern. The tribunal of reason is by no means an infallible

court. Nevertheless it is the court of last appeal. When it errs,

the only chance for a correction of the error lies in a rehearing.

Shall we always insist on our own? in preference to our own
 "Shall we never accept the judgment of another?" Often. We

should always do so when we have good reason for believing it to be better than our own; as that of a physician in case of disease, or that of an attorney in matters of law. But even then our own judgment should approve the preference, and thus be our real guide.

But In such cases we only acquiesce. We walk by faith and not by sight. When we do not see for ourselves we do not see at all. We either know by our own mental act or we do not know at all. We do not learn by reading or hearing alone. What we have at second hand we only seem

to have. We must see it, know it, possess it, by our own act, or it is

not ours. No authority of science or philosophy, of state or church,

can make that true for us which we do not, through our own cognition,

or believe
 [know to be true.] Knowledge and faith are acts of the mind itself, and

they can not be *can they* forged or forced upon it by any alien authority. P. 16.

It is true that a large area of almost every life is controlled, not by judgment, but by instinct, impulse and habit. In many cases, per

I was 16 yrs old, and I was half as old as I thought I was then. I might say something interesting.

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But judgment
~~Nevertheless~~

has its domain of infallibility. Immediate consciousness and whatever it can plant on that immutable basis, are certain. The mind can know that it thinks, and what it thinks, and whether it is convinced or unconvinced, and what degree of certainty it has attained. Hence its judgments on some subjects are absolute and incontestable.

haps in most, the average man does what he does, not because he has deliberately decided to do it, but because the present appetite or passion or idea prompts him to do it, or because he is accustomed to do it. But what men as a matter of fact do, is one thing. What as a matter of power they might do, ^{and} what as a matter of right they ought to do, are quite different things. The just domain of reason comprises two areas. One -- it may be the lesser-- is like that portion of a farm which has been subdued and is under cultivation; the other is like that ^{part} which is still unbroken by the plow. The former is an actual possession; of the latter the owner's control is at present only potential. Yet the latter belongs to him, and whenever he will he may go forth with ax and plow and subjugate ^{it} ~~them~~ to his use.

→ Human responsibility centers in the right use of ^{our individual} ~~the~~ rational faculty. The law is written within. Obligation to that transcends all obligation to party or tradition or institution. Obey the soul, and men only as the soul enjoins. "Let every man be fully persuaded in his own mind." Apply that text in all its breadth, and what temples of superstition would tumble to the dust; what ancient prejudices, ^{traditions,} ~~opinions,~~ customs, institutions, would vanish; what mornings of splendor would break on minds now groping in darkness or in dim twilights; what regenerations of character, what revolutions of conduct, would astonish us! "Let every man"- the ignorant, the untrained, the man of low faculties, as well as the genius and the scholar; "be fully persuaded"- completely convinced by clear and cogent reasons; "in his own mind"- which sees for itself and forms its own opinion.

Blunder, no doubt, he must. But so men have always done, and so they always will. The rule is simple: Judge according to the fullest

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light that you can obtain. If you form the best judgment possible to *and live by it* you, you have fulfilled the whole requirement. No man can do more;

[and] "It is required of a man according to that he hath, and not according to that he hath not."

The exercise of this *individual* imperial authority reacts upon the character, begetting there imperial power. To see and to decide is to become ~~con-~~ consciously strong. Original action invigorates the mind. It is not what we are by nature; it is not what fortune and environment have made us without any co-operation of our own, but what we have made ourselves by vigorous and independent action, that constitutes ~~the~~ truest and noblest part of us. Only by the rational use of himself, and especially by the use of his rational power, can a human being fully realize himself and become strong and self-dependent.

Power within is power without. Lift up the soul and you lift the life and interfuse it with saving energy. In action as in thought God throws the individual back upon himself; but he does it for the sake of power. He wants souls of pith and force. And these are the souls that the world needs. The man who would put a moral force into the world equal to that of Socrates would render a service to mankind greater-- a thousand times greater-- than if he should endow a university with fifty millions of dollars. Men think that nothing can be done without numbers. *But let some man of force & consecration appear,* The force of the individual is counted for nothing. ~~Let~~ let

some Parkhurst lift his solitary voice in the wilderness of corruption and sin, and in six months he will do what all the schools and churches of New York *Folk, Johnson, King, etc. - Cleveland* would not do in a century. *Such* His triumphs *are* a new testimony

to the high potential of personal power. Said an eminent business man *referring to the remarkable results of Dr. Parkhurst's campaign against vice* of New York, "Any man could do it. Let him go at it in earnest and keep

man who dares for the sake of truth and virtue to challenge this hide-bound world and to stand fearless and undismayed amid the roar of opposition, is worth a thousand souls of common mould?

Who of us has not felt in himself the power to do sublimely and alone?
Will you count the cost? Position, perhaps. Home. It may bring

you to poverty. It may cost you friends and the sweet solace of companionship.

2. Spinoza? Excommunication from the Jewish Church
It may bring ostracism, persecution. *3. What did it cost Love-*

4. a deep painful curse
joy? His press and his life. *1. What did it cost the Puritans?* Exile;

the perils of the sea; the perils of the wilderness; alarms; privations;

hardships; early graves. *4. What did it cost Jesus?* Sorrow; *shame* ignominy;

the cross.

What is the reward? Manhood. The consciousness of having dared.

The sublime sense of integrity and truth. The exultant joy of having

served humanity. The peace of God that passeth understanding. Bless-

ed are ye when men shall revile you and persecute you and say all manner

of evil against you falsely. *So have they persecuted the prophets*

which were before you. *Great is your reward in the Heaven of your own*

soul. *And when the blindness of the moment was past, the soul of man has*

always responded to the voice of the prophet, and it always will. Men

are of one nature. The divinity lies, awake or dormant, in every breast,

and soon or late *the world* it will hear and answer the summons of truth.

Then "By thine own soul's law learn to live,

And if men thwart thee take no heed,

And if men hate thee have no care;

Sing thou thy song and do thy deed,

Hope thou thy hope and pray thy prayer;

And claim no crown they will not give,

Nor bays they grudge thee for thy hair.

"Keep thou thy soul-sworn, steadfast oath,
And to thy heart be true thy heart;
What thy soul teaches learn to know,
And play out thine ^{own} appointed part;
And thou shalt reap as thou shalt sow;
Nor helped nor hindered in thy growth,
To thy full stature thou shalt grow."

See Swift's "The Message of Men", Chap. XL, Lp. 32-40.